Balsa Construction

501 The balsa, made of triangular tule, was called tule boat (pumuk o'wan). It was made in three sections, a long central bundle and two smaller, fatter, lateral ones which formed slightly raised sides. Tules cut for the purpose were laid out on the ground or on ramada tops to dry.

An average-sized balsa held comfortably six people and their traveling possessions. [516] Everyone sat cross-legged. When there was more than one passenger a man poled at each end, the two men poling on opposite sides. The pole, of willow, was called owo'wɨn ai'yai according to the Chunut, J.A., but sa'hat according to the Tachi, M.G. Paddles of wood were not used. Women never poled unless necessary. The making of balsas and poling were men's work, as was the gathering of tule roots. The Tachi informant [524] said children would have crude little balsas of their own or would sit astride a large bunch of bundles tules when playing in the water.

Painting

302 Painting was a favorite form of ceremonial ornamentation with people of the valley and lake region. The general word for paint was otsoi'amin. [386] The colors were black (ka'lyan) made from charcoal, red (hoi''iyu) obtained in trade from the mountains, and white (ho'sot) made from burned shell (but at another time said to be white clay). All these were pulverized in little mortars and mixed with grease for application. Several patterns were de-
302 veloped as symbolic of the wearer's totem animal (fig. 4). The pictures call for certain
825 comment. Coyote (kai'yu) had black about the mouth. Crow (ka'nkas) had black dots over the entire face. Sandhill Crane (u'lats) had white covering the entire right side of the face. Eagle (to'hɨl) had two short black lines extending diagonally outward from the eyes and, about the lower neck and shoulder plane, a band of solid white which represented the bald eagle's white neck and at the same time was thought of as Eagle's sacred talismans of eagle-down rope. "Chicken Hawk" (su'hup) had long black lines representing tears from the inner corners of the eye to the sides of the mouth: "he cried all the time because he was lonesome." Cooper's Hawk (poi'yon) had similar black "tears" and two vertical white lines on the chin. Antelope (soi'yol) had two black lines radiating widely from the eyes. Prairie Falcon (li'mɨk) had three parallel oblique stripes on each cheek, white, black, white, and tied his hair up in a special kind of "screw" on the top of the head. J.A. knew of no Bear pattern.

302 White stripes and spots were made on the body just as one wished. J.A. said a person

PLEASURES

Tobacco

276 Tobacco (so´go'on) grew on the west side of the lake, particularly at Udjiu west of [249] Huron. It was not cultivated or pruned. When full grown the leaves were gathered, dried, pounded, moistened, and made into cakes called po'on. It was smoked in cane pipes (hal'a, cane). (The cane grew only in the foothills; none grew near the lake.) Wood, stone, or clay pipes were not used.

The Chunut informant said that tobacco was mixed with baked, ground shells (ka´pap), moistened, and drunk only by people who sought supernatural power. It caused vomiting and induced spurious dreams "that were good for nothing." The drinking of tobacco was denied by the Tachi informant; this and J.A.'s evident disapproval of the practice suggest that the custom was not a general indulgence among the [757] lake people. J.A. said tobacco and lime mixture was most frequently used as a salve or poultice applied to a painful spot. Doctors used it to cure by chewing it up, spitting and blowing it onto a patient. If a patient were very ill, the doctor himself would smoke and eat tobacco to induce a narcosis in which he saw the cause of the illness.

Ordinary persons smoked tobacco whenever [757] they felt so inclined. If frightened, they would chew a little tobacco.

Games

524 The Tachi informant, M.G., briefly de-
616 scribed several familiar games.

The hand game (wehala´nwːca) was played by both sexes, but at night only. There were three or four on a side, opposed by moieties. One pair of sticks was used; they were hidden under a blanket. Guessing and hiding were accompanied by singing. Twelve counters were used, and playing continued until one side had acquired them all.

The walnut dice game (huču´ːš) was played by both sexes, but in the daytime only. Moieties were opposed. Eight dice were thrown, counting thus: two or three up, 1; all up, 3; all down, 4.

526 Shinny (ko´nwːč) was played only after a
616 mourning ceremony, according to M.G. (This may be a misunderstanding derived from two interpreters.) Both sexes played, opposed by moiety. The field for play had the starting point in the center and a goal post at each end. The Tokelyuwich moiety played toward the western post, the Nutuwich toward the east. Each side had its own ball. The object was to be the first to hit the goal post. There was no return play to the starting point.

526 616 The pole and stick game (aiki´wič) was for men only, moieties were opposed, and it was played at any season of the year. Although M.G. says her husband, Tsai´wal, was a good player, she does not know the count.

[184] The pole and tossed hoop game (hole´wič) was not played by the Tachi or, M.G. thinks, by the Wechihit. Once a Telamni man came over to Telweyit and showed them how to play, but it was not carried on.

[765] Matching lines was a game played by two men of opposite moieties on the last [celebration] day of a mourning ceremony. It was done in the daytime; no songs accompanied it. Each man had a gambling tray under which, on the ground, he made a long and a short mark. The man who was matching his opponent won if his long line were on the same side, i.e., opposite his opponent's.

J.A. described a favorite Chunut and Telamni game which figures in a Chunut myth.[50] This she called k'a´nal (she gave aiki´wič as a general word for games); it was played only by men. A pole of button willow (kai´´iwan) or another straight willow (sala´´am) about 8 to 10 feet long was set up in the ground. Fastened to it at the top was a ring (sota´´al), about twelve inches in diameter, of pliable willow wrapped with tule string. A ball (ai´yak') made of tules wrapped into a spherical shape[51] was tossed through the ring. The player stood about fifteen feet away for tossing, farther away if he were shooting arrows through the ring, a favorite alternative. A successful throw counted one, but if done twice in succession the player "won everything."

String Figures

●524 The cat's cradle was called by the same word as the carrying net (tsuno´lus). J.A. knew only two types. One was the "sweathouse" of other regions, inappropriately called "tule house" by J.A., and when doubled, that is, one on each hand, "two tule houses." The second type is the European "cutting trick," which J.A. did not name but which she demonstrated as cutting finger, wrist, and neck.

Flower Festival

301 221 The magnificent sea of wild-flower blooms which covers the San Joaquin plains from March to May was greeted with rejoicing by the people dwelling there. During this season young people went out to pick the flowers and to construct crowns of flowers for themselves. There

[50] Gayton and Newman, 17.

[51] Informant was uncertain of ball's construction.

769 but pretense, two or three women winatums rescued them and put them on a blanket. These women kept the "dolls' clothes" but the frames were burned. Speeches were made from time to time accompanied by intermittent weeping.

769 At dawn, after the burning, the ceremonial washing took place. The Telamni were ranged on
783 the west side of the dance space, their gi'i, the Wowol, opposite them on the east side. This dividing was called wɨkči wɨs and made the sides yɛt ka yɛt (one to one). A chief of each moiety of the Telamni had a large washing basket set out between the spectators; their messengers gathered the bereaved who were to be washed. These people gave the messengers money for their chiefs (to compensate for the baskets which the chiefs provided?). The Wowol chiefs, a Tokelyuwich and a Hutuwich, had with them new clothes for the mourners. They or their wives washed the faces of first, the chief of that moiety, then those of the mourners, taking the more important persons first. The new clothing was donned, and the washers received the washing baskets. The changing of clothes was called kasa'osɨl. A chief of the washers said to the bereaved, "They burned. Now you will forget and be happy" ("mɨm tulun. hi'na ma hi'nasu munɨn").

769 Then the messengers went about shouting to everyone to play games. Any kind of game might
524 be played, but the hand game was most popular as it had been tabu during the preceding days. The messengers said there would be dancing at night.

769 The pleasure dance (hatɨm) or doctor's dance (kam) was danced by men and women all
535 night. Some people who had special supernatural powers might dance also. Oṭo ki'at (Tillie Wilcox), a Telamni, was one of the best singers and dancers, but she was not tɨpni, so far as J.A. knows, "though nobody can tell." Such dancing was done merely to entertain. At dawn everyone went to bathe. Then people lingered about visiting or sleeping or returned to their homes.

769 J.A. saw two large mourning ceremonies in her childhood. The last "big fandango" in the valley was made by Joaquín, a Telamni chief at Pisras. He was Tokelyuwich and was washed by Charlie Thomas, a Hutuwich Wowol chief, and his family. One woman of Thomas' family washed Joaquín and his wife. The Wowol were the Telamni's gi'i.

At Drum Valley, J.A. attended a mourning ceremony given by Co'o'po (Bill Osborn), Waksachi, Otoki'at's (Tillie Wilcox's) first husband. She thinks they were mourning for Sono'lenɨn. Their son was crying. Some Wukchumni did the washing, but J.A. cannot identi-
[616] fy them. The Waksachi called the Wukchumni gi'i. No moieties were involved, of course. Buffalo Bill's wife, Lottie, gave J.A. a basket and a red bead necklace for her help in making a cross which was taken to the grave.

1: Gayton E-5 (1925-1930) 1948 MS29 Yokuts MS29
[p. 506] Tulamni

622 disheveled hair hanging down over the face."
624 [Possibly Pages mistook the winatum and his functions for those of a chiefly official.]

524 Games.---Two dice games, and hoop and pole,
525 are recorded by Pages. The first, for women only, was played with dice of snail shells filled with tar, thrown on a basketry tray. The count was based on "the number of shells which stop mouth up, whether they are fewer, an equal number, or more than those which stop mouth down." The play passed from one to another, "each one wagering some little article appropriate to woman's use."

Men played at stick dice of which there were ten, marked on one face with cross lines. The sticks were tossed at a "wooden tube, three spans long and one in width." They all had to fall mark outward [upward?] in order to win. A successful player continued until he failed, when the next player took up the sticks.

526 The tossed hoop and pole game he describes as played on a smooth space some 10 yards long and wide enough for two runners, all enclosed with a fence of brush and grass slightly over a span high. There were two players, with pointed poles 4 yards [as translated] long, and "a little wheel made of strong straps fastened together so as to leave in the center a hole about the size of a real [the size of a dime, tr.]." As the hoop was thrown in the air, both men hurled their poles at it "so as to catch the wheel or thread it upon the stake before it falls to the ground."

202 Signals.---Pages states that during all-night celebrations watchmen were posted "who give signals between themselves and for the entire village by whistling or by strumming the cords of their bows, thereby giving notice that the enemy is approaching, that a house is burning, or that there is some other accident in the silence of the night." Estudillo saw signal fires in use throughout the valley.[126]

[P. 516] Tubatulabal US22

T Y 343 no door, the doorway being merely an opening between the rafters [there probably was a doorway frame of some sort]. The fire was in front T Y of the center post. Firewood was kept in two [354] piles, one on each side of the entrance; men sitting next to these put wood on the fire.

Men did not indulge in sweats until they T Y were twenty-five to thirty years old. Evening 515 [late afternoon?] was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely T to entertain others or to practice, a man would Y dance the ha'tam (the "piston-rod step" of 517 Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

MISCELLANEOUS DATA

T Y ●524 Games.---Women played [illegible]'was, the walnut-shell dice game, in the da[illegible] only.

T Y 323 Pottery.---Pottery was [illegible]t Sototlo by women. The pounding of th[illegible]paste, the coiling process were the o[illegible]tails remembered.

T Y 436 Money.---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth $2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

T Y 286 Blankets.---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitskin or wildcatskin were used in them.

T Y 805 Calendar.---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala'sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

T Y 301 Hair nets.---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama'ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

T Y [237] Yellowhammer strips.---Ornamental bands of sewn yellowhammer feathers (paiya'man) were known but rarely used.[130] A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

T Y 534 Musical instruments.---The flute (uṭoi''i) was made of elderwood; number of holes not

[130] Cf. Koso specimen (ibid., pl. 58).

[P. 929]

525 Women:
oi yo no´ ma na ho we ha´ na·
Men:
hoi lo wi´ le hoi yo ho´ wi le·
Women:
me´ wal he yo´ ha we hɨn nɨm
Men:
mɨn lo we´ ta pi soi lɨ´l hɨn nɨm

These phrases were meaningless to the informant who claimed they were "just a song," although the last lines have marked Yokuts attributes. The "ho we ha na" appears in many Yokuts songs and is analogous to the European "tra la la." When a guess was incorrect, the opponents sang jeeringly:

ko we mɨ soi yo ho we ha·´na

When the person hiding the bones was ready, he shouted, "kača´ta!" a kind of challenge meaning, "You can't get me!"

The Wukchumni informant, M.L., gave the name of the hand game as he'ne´'wia. Four or five persons played on each side. The guessers folded their hands over their eyes and sang while the hiders manipulated the bones (or sticks) under a cover, such as a deer skin. The guess was for the marked stick. The counters were kept by a scorekeeper.

Another Wukchumni informant, J.B., stated that this game was not "old time" but had "come from somewhere," which is consonant with Kroeber's statement that it is of less importance in south central California than in the northern part of the state.[219]

524 Various games.--Kroeber mentions the dice game of split sticks but does not attribute it to any specific Yokuts groups. He gives the name as tachnuwish, the sticks, of which there were 6 or 8, as dalak, "of elderwood in the north, of cane in the south, burned with a pattern on the convex side and thrown on end on a skin."[220]

The cup and ball game, cat's cradles, and matching drawings were all known as pastimes but could not be adequately described by any of the Wukchumni informants. Arrows were shot at marks on trees, or over a certain treetop.

[177] Dolls of stuffed rabbitskins were sometimes made for little girls, but I suspect this is of post-Spanish origin. D. said that girls sometimes cut hair off each other's heads for these dolls, particularly that they would cut it from "some little girl that didn't know any better."

[177]

[219] Ibid., 536. It is possible that this game was introduced with the Ghost Dance. At the time of my field work I was not aware of the peculiar association of these two "culture elements."

[220] Ibid., 540.

5335 5. aiyama´t:n na pa´n:n
539 worthless I country [it is understood Coyote is speaking]

he´y:n do´mto pan:n aiya´mči
they call mountain country worthless

I'm worthless
The mountain people call me worthless

6. ta'a´nad uku´n ču´haš pokai´du
I going drink finished [?] spring water

wa do´mtuk Wukediu
far mountainward Wukediu [name of spring]

I am going to drink spring water
Far up the mountain at Wukediu

524 883 Another dance or game was described most incoherently by M.L. She could give it no name and said it was participated in by young people on moonlight nights. Essentially it was a kind of "roughhouse." Girls who did not want to take part would be seized by winatums, laughingly scolded, and thrown into the group.

VARIOUS CEREMONIES

Jimsonweed Ritual

796 The following account combines information from M.L., M.P., S.G., and J.B., who were in agreement on all essential points. Not one of these informants, however, admitted taking jimsonweed and no subsequent information led me to doubt their veracity. A participant would have been preferable as an informant.

796 262 276 The ceremony of jimsonweed drinking (tañaˊy:n; taˊñai, jimsonweed) was always held in the early spring about February to March; "while the sagebrush was in bloom" (M.P.). Soon after the winter solstice a winatum would go through the village saying that all those who wished or intended to participate in the next ceremony must cease to eat meat. Not only did the prospective drinkers observe this tabu but also "their parents and everyone connected with it" [i.e., specifically the leader of the ritual] must abstain also (M.P.). Thereafter only acorn dishes and clover were eaten until twelve days after the rite had taken place -- roughly speaking, a period of three months.

796 787 276 Adolescent boys and girls partook, but not under compulsion. The general purpose was an insurance of future good health and consequent long life; some youths hoped to obtain supernatural helpers by this means; much secret knowledge was discovered during the coma, e.g., who were evil shamans and who their prospective victims, or the causes of peculiar and chronic illnesses. Normally jimsonweed was taken but

846 first three days she steamed herself under blankets. She drank only acorn gruel and hot water for ten days (while on the pit); thereafter she might have solid vegetable foods, but not meat for three months.

The father refrained from meat and solid food ("bread," sic) and from laborious work for ten days.

846 553 At the end of ten days the mother rose and was washed at a little ceremony called teša ´taš ("means not to sleep any more," Mo.). This was done by the infant's paternal grandmother, who also bestowed a name on the baby and brought its second cradle. The name given was always from the father's side: usually a boy received his paternal grandfather's name, a girl a [854] paternal aunt's. At this time the baby was moved into its second or permanent cradle where it slept until the cradle was outgrown.

846 At the end of three months the mother was given another ceremonial washing by her husband's relatives. The mother-in-law and [602] sisters-in-law washed the woman, arranged her hair, and dressed her in fine new clothes. They brought baskets of food, and the men of the paternal family provided deer meat. A general feast was held at which the mother discontinued her meat tabu. Relatives from both sides of the family were present and partook of the feast; also "any friends who wanted to. Everyone who came brought little presents to the mother."

854 Both cradles were made of twined chaparral brush.[286] The first (bi ´ˌič) was small, and had a circular band hood. The baby stayed in it [177] only ten days. The second (aki ´lič) was the larger one with the fan-shaped hood of Western Mono derivation which has been described elsewhere (cf. Wukchumni). When it was outgrown, [856] which was normally in eighteen to twenty-four months, it was hung on a young live oak tree so that the child grew as the tree grew. New [194] cradles were provided for each new baby. Mo. said that the cradle with forked-stick frame was used only by the people of the lake region.

881 With regard to puberty Mo. stated that she knew of no ritual marking a girl's first menses.

MISCELLANEOUS DATA

323 Pottery.---All people known to Mo. made pottery. Her own mother and aunt made it and taught her. She described the coiling method [252] and said the ware was fired about two days.[287] Meat was always cooked in pottery vessels.

524 Women's dice game.---A.M. described the women's dice game (huču ša). The pieces used

[286] Unidentified; chaparral is a generalized word for underbrush or low growth, not a specific shrub.

[287] For complete process of manufacture, see Wukchumni account herein or a previous publication, Gayton, Yokuts and Western Mono Pottery-Making.

524 were called: ča ´pai (tray); ho ´wič (dice made of nut shells); ča ´kat (pine-pitch filling of dice); čune ´ti (abalone shell fragments set in pitch). She gave the count as: three face down, 1; two up, 2; all up or all down, 4. Twelve counters (wič: ´l) were held by a score-keeper; all must be obtained to win. This was the method of play at Maštinao [A.M. was Wuk-chumni by birth].

Hand game.---A.M. said she had seen the hand game (hena ´oša) played by the Entimbich at Dunlap when she was a little girl. She knew nothing about it save that "Coyote and Eagle used to play it all the time."

MOIETIES

616 The Chukaimina were divided into moieties named Tokelyuwich and Nutuwich. Their activities were reciprocal at mourning ceremonies during the washing rite and in playing games. However, they were subordinate to the tribal division which constituted the major reciprocal unit.

616 825 Totem animals which were individually, not collectively, symbolic of patrilineal lineages, were divided by moiety as follows, according to Mo:

Tokelyuwich:

to ´h:l: eagle
ô ´lô ´l: roadrunner
to ´nol: wildcat (tukob:č, Western Mono)
ţuna ´o: badger
ti ´či: raccoon
su ´hup: chicken hawk (su ´pa, Western Mono)
wih: ´š:t: cougar (tuwa ´wiya, Western Mono)

Nutuwich:

l:m:k: falcon
hots: buzzard (wi ´ho, Western Mono)
kai ´yu: coyote (hu ´´ušu [sic], Western Mono)
naho ´´ô: bear (bi ´ow:ši [sic], Western Mono)
he ´wi: dove (Western Mono)
ţe ´´el: rattlesnake
hutu ´lu: owl

[582] All informants insisted that persons of the same totem animal (hence of the same moiety) could marry. No specific cases pro or con could be recalled, however. A man with Eagle totem was always chief; all his family were called ti ´ya.

Redemption of Totem Animals

231 626 Mo. said that her paternal grandmother, who was of the Nutuwich moiety after marriage, raised an eagle. Her son, Mo.'s father, hunted

[P. 145b] Western Mono NS25.

M
103 Wobonuch sites:
131 14. sui´nawe
15. suina´weta mapa´dowɨn: suinawe junction or fork
361 16. paha´wetᵘ: meaning "pestle place"
17. kini´dewetᵘ: Sacata Flat
18. sasi´wetᵘ: fishing camp; given as sasi´we by D.S.
19. wiya´ma: Oak Mountain

STRUCTURES

Y
342 Dwellings.---A house was called tomo´ʰɨš, and was probably hemispherical, not conical nor gabled, if my understanding of P.D.W.'s description is correct. The frame was called sutu´wɨts, the term for the material used, and was covered with a thatch, not mats, of a "brush" called ai´ač, which was tied on with ho'. This grassy "brush" had the quality of matting when wet, so it was practically waterproof. The floor was not dug out "except to make a good sleeping place" (possibly individual hollows filled with bark and tule mats). The doorway of the house was called ti´šɨč, covered with a removable door of twined aiač fastened on a frame.

[352 513]

A dome-shaped earth lodge was used by the Choinimni, according to Mayfield; his circumstantial description fills an omission in Kroeber's data and my own. This lodge was circular, excavated about two feet deep. Willow poles were abutted in the walls about six inches apart, their tips then bent inward and tied to a wood hoop. Other circular, horizontal withes were lashed around the frame. "Around and over this frame were stood tules to a depth of about ten or twelve inches. Then the soil was thrown over the tules to a depth of several inches. After a few years grass grew over the house and it looked like an underground house or cellar." The floor was covered thickly with tule mats, with extra layers at the sleeping places. Rabbitskin blankets and, if obtainable, bearskins were used as bed-coverings in winter. Save for sleeping, the house was used only in bad weather, when a fire was made in the middle of the floor, the smoke escaping directly above. Otherwise all food preparation, cooking, and eating were done outside.[6]

[352 513]

[252]

The average-sized house comfortably held a family of six. No ceremonies took place in it, though a man might dance or a flutist play if he were asked, or someone might sing. The hand game (henao´ɨša) was played there.

[533 524]

343 251 Storehouses.---Little thatched storehouses (wiči´ti: literally, little house) were built close to the dwelling. There the men of the family kept their dance regalia and their materials (sinew, hides, drills, feathers, etc.) for making various things, as well as

[6] Latta, op. cit., 22-23.

EP. 146 a Choinimni

343 small trinkets stored in baskets. Women kept
251 extra baskets, the burden and fish baskets there, and food which was stored for immanent use.

The acorn storage bin (su'u'na) was made of twined mats of aiač tied around a stout cylindrical framework. The upper ends of the mat wefts were left untwined and, after the bin was filled, these loose tops were bunched up and tied tightly. Acorns were removed from a hand hole near the bottom which was plugged up with willow bark (or any convenient material). The bin was set up on a special platform supported by four posts or in the branches of a tree, to which it was lashed with ho'.[7]

343 Sweat house (mos).---This was the usual
515 two-post structure described for the Central Foothill region. A new one was not built until the old one burned or was beyond repair. The fire was just inside the door; so was the firewood, in two piles, one on each side of the door. Whoever was sitting nearest the wood kept up the fire.

Any male "old enough to stand it" was welcome to make use of the sweat house. There was no ceremonial dancing within it, but doctors or others who knew how would occasionally dance there (perhaps for practice, as we [533 know from the Wukchumni). The flute was often
524] played there, but games were not indulged in.

SUBSISTENCE AND CLOTHING

262 Foods.---Foods available and used were those customary with other foothill Yokuts and were procurable in abundance. Rock salt was [263] known -- probably traded from the Monachi -- but more often the salty deposit on certain grasses was flicked off on a small willow twig. Greens and bulbs, tule and iris roots were the vegetable foods besides the staple acorn. Buckeye seed was used after a thorough leaching only when acorns were scarce.

252 In discussing the preparation of acorns,
262 Mayfield says that "a sort of sieve or colander, made of fine willow shoots," was used to separate the coarse and fine particles. (This does not necessarily preclude the usual Yokuts circular winnowing tray.) The preparing and cooking of acorn foods are as reported generally for the Yokuts. [412] The soaproot brush with straight bristles was used for brushing up acorn flour at mortar holes.

Piñon nuts were collected and prepared as by the Waksachi (see below), eaten roasted or mashed in a rich mush.

262 Ground squirrels were smoked from their
224 burrows, but the fan used was a basket or
184 piece of hide, i.e., evidently not a feather fire fan.

---

[7] Mayfield describes a similar granary (ibid., 23).

524 Women's dice game.--This was played as by the Wukchumni (see Pt. I). In scoring, two or seven face sides up counted 1.

Hand game.--The hiding game was played by shuffling two sticks, one of which was marked, behind the back; apparently no blanket or other covering was used. The marked stick was guessed for. This was a man's game.

526 Football.--A ball of polished stone was propelled off the tip of the foot toward goal posts some two hundred yards apart. This was a very rough game with much pushing and shoving, perhaps like that disapproved of by J.P. (Wukchumni-Patwisha informant).

Shinny.--This was played with a wooden ball and a stick with curved end. It was said to be played roughly, usually by youths fourteen to twenty years of age.[16]

SOCIAL ORGANIZATION

Officials

622 The chief (di´ya) had powers similar to those of chiefs elsewhere; he sanctioned or rejected personal projects that affected the community, such as mourning ceremonies, building a sweat house, or moving out to campsites.[17] At Kulušao, the Tokelyuwich chief was Wato´ki, and the Nutuwich chief was A´hač. Following on Watoki came Gu´jam (John Hughes), and after Ahač, whose son had died, another Nutuwich named Toku´yan (Hammond Bill). After Gujam's death, his sister acted as chief in a casual way; and since Tokuyan's death there has been no Choinimni chief, although his son is alive and working at Bill Hancock's (1927). P.D.W. and others have asked him to function as chief, but he has refused to take on the expense and responsibility, which would consist largely in directing the aberrant funeral rites carried on in private.

624 Each chief had his own winatum (messenger). P.D.W. was Ahač's messenger (Ahač·n w·natum); both his parents had been Nutuwich winatums. The Choinimni "followed the father in everything" i.e., in moiety, totem, and official positions, but not necessarily in professions such as doctoring. The Tokelyuwich messenger for Watoki was named Kuču´·i. When traveling, a messenger carried a tall walking stick, which was sometimes painted red. He did not carry any beaded or knotted cord, or other mnemonic device to show the number of days before an assembly. He built public fires, got wood, food, and water for ceremonial gatherings, and was paid for all his services.

[611]

[211]

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[16] Ibid., 18-20.

[17] Jeff Mayfield's description of the chief's responsibilities and of the manner in which chiefs were selected and retained their positions is in accordance with my data from the Choinimni and other Yokuts (ibid., 28).

[P. 163a] Kechayi

526 other, and returned. Both sexes played. Pairs of men with two balls often played against each other.

524 Walnut dice game.--While this (huču ša) was primarily a woman's game, men occasionally played. It was tabu at night. As usual, the eight nutshell dice (ho´wač) were tossed on a broad coiled tray (ča´p:t). The dice are nutshell halves, filled with pitch. In the old days a round root called ka´uhai, which grew in the mountains, was cut in a hemispherical shape and painted.

The count as given by E.M. was: two face up or down, 1; three face up or down, 1; all up or all down, 4.

Twelve counters were used and were handled by a scorekeeper (wiče´l:t:).

Stick dice game.--This too was a woman's game (da´lag) which men occasionally played. There was no limitation on the hour of play. There were eight stick dice of split elderwood (wise´ta). The flat face was unornamented; the back was decorated with streaks of red paint. All the sticks were bunched in one hand and thrown down on a deerskin (in later years on a blanket). The motion was an under- or backhand one: the sticks were not dashed directly downward. The count was the same as in hučuša (above).

Hand game.--Both sexes played this game (we'hela´oča), either apart or mixed. As many as wished played on each side. Each side had its own pair of bones. These were about two inches long. The one to be guessed for was wrapped at its center with a few strands of a black root (the one used for black pattern in basketry).

As the guessing progressed, singing was kept up constantly. Men hid the bones behind their backs, women under a skin or blanket on their knees. The bones were passed to one's neighbor only after continual losses on the hider's part (i.e., winning by the opposing guesser), but no accurate explanation of how this operated in practice could be made by E.M.

The counters, kept by a scorekeeper, numbered twenty.

String figures.--E.M. claimed she had never seen these, but a Chukchansi (Dolly) who was listening volunteered the statement that her people used them to predict the sex of an unborn child.[35] The trial was made by the sister of the prospective father. Dolly did not know how to make the figures.

Cup and ball.--E.M. had never heard of this game.

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[35]See the figures "baby girl" and "baby boy"(Barrett and Gifford, Miwok Material Culture, pl. LXIX, figs. 5-8), which probably are similar to those meant. It was not clear, however, in what the element of prediction consisted.

[P. 186 9] Chuckchansi

STRUCTURES

343 Sweat house.---The Chukchansi sweat house was circular, some 18 to 20 feet in diameter. The floor was excavated about 3 feet, and the earth packed down hard. The supporting frame was of pine trunks about 5 inches thick (number not mentioned). The door was 4 or 5 feet high, 2 feet wide, with no door covering. A smoke hole was left in the center of the roof, which was about 8 feet high at that point.[300] The roof beams were of green live oak saplings, and on these was piled a thick layer of chaparral brush, leaves, and lastly earth. The fire was just within the door so that one had to jump over it in entering.

343 515 517 The usual sweat house held ten to twelve men sitting or lying close together. Very old and very young men did not use it. Some men slept there. For sweating they went there about 10 a.m. and about 3 to 4 p.m. After sweating they went to swim in a pool especially dug or enlarged for that purpose. At Gratniu (Picayune) there were two sweat houses in use: "you went to either one you wanted to." At Aplau, another Chukchansi village, there was but one sweat house.

[533] There was no special ceremony on the completion of a sweat house. Men would gather there as soon as it was ready and just sing for pleasure, as an expression of happiness. The informant M.N. said that sometimes the hand game was played inside and often men amused [524] themselves by having a sweating contest; more and more wood was added to the fire until the last man was forced out by the intense heat.

No ceremony was held in the sweat house; no dancing, "just singing" (J.R.). As an example of songs men sang in the sweat house, [533] C.D. gave the following:

Go see
You too
I'm going up north
Go out
You too

Only men used the sweat house, according to most informants, but M.N. said, after the men got through and went out, women went in.

342 Dwellings.---The Chukchansi dwelling was a conical thatched house (fig. 5, c, d, Pt. I). When the circumference was laid out, usually about 12 to 14 feet in diameter, postholes about 18 inches apart were dug all around it. The space between the door poles, however, was about 8 inches wider than the rest. All informants stated that the frame poles were [184] bunched together at the top (the characteristic Yokuts hoop being absent), "so water couldn't come through."[301] About four horizontal withes [171]

[300] This sounds like the Miwok 4-post type. — A.L.K.

[301] Kroeber, however, credits the Chukchansi conical house with a ring at the apex (Handbook, 522).

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P. 199 b] Chukchansi

616 524 Although J.R. said moiety division was not followed in playing games, N.W. spoke of a game in which a child must tell his family's totemic animal [to choose sides ?]. In this connection, she said their father would tell them what their animals are: Coyote, Bear, or some other. The animal is referred to as one's "dog." See also the spear-throwing game described by M.N.

616 796 For the Eagle moiety, at least, there was a weeping ceremony at which the totemic bird was redeemed.

616 552 The terms Nutuwus and Toxilewis were also freely applied to persons with reference to their geographical location, i.e., a person from the valley on coming up into the hills was called toxilewis by the Chukchansi and would be so called even if he went on up beyond them into territory which was directionally nutuwis. In the same way, a native from the north or mountainward from the Chukchansi was called nutuwus. When the terms were applied to the Chukchansi themselves, however, the reference was always to the inherited moiety.

"Long ago," said N.W., "when people started, those names came to be used. The people kept on growing in numbers. Nowadays, young people have mostly forgotten about their names, won't ask what they are, don't know them."

616 825 Redemption of totem animal.---When a man of the Eagle moiety gets a young eagle he "packs it on his back like a baby," said J.R. He takes it to another place, "where they are crying for the eagle." These people pay well for the young bird with beads, acorns, sourberries, and manzanita berries.

526 stood a post. Opposing players stood on each side of the screen and endeavored to strike the post concealed from them by tossing long spear-like sticks (longer than arrows) over the blind. The stick nearest the post won a point. An umpire (scorekeeper ?) stood at the end of the screen where he could watch both sides. The opposing players were named as a group, said M.N., one for a bird the other for an animal [moiety ?].

[292] [171] No special clothing was worn for games, said M.N. All the games she described were played by both Chukchansi and Miwok at Picayune and Ahwahnee. She mentioned here her grandfather, a Chukchansi, who later married into Ahwahnee, a Miwok village (presumably to imply methods of diffusion).

524 [177] The informant N.W. described games which she claimed were aboriginal but are suspect as of white source, perhaps modified by acculturative processes. The first might be played anywhere; native names should have been got for the other two.

Throwing sticks.--Boys frequently played with sticks about fifteen inches long. They threw them about, one stick at another.

Jackstones.--Girls, very rarely boys, played with twenty pebbles. One pebble was thrown up in the air, another picked up, and the thrown one caught as it fell; this routine was continued until a miss occurred. The winner, who successfully picked up all twenty, had the privilege of thumping the loser twenty times, first on the knuckles, then on the nose (twenty thumps total). This made some girls cry.

London Bridge.--This was played by girls ten to fifteen years old. A couple stood facing each other, clapped their hands together. Other children in line, filed under the clapping arms, and the last in line was captured, if possible, by the couple. The one caught was then picked up by the feet and shoulders and swung back and forth until he named his family's totemic animal.[140] Those so caught were out of the game. When all were disposed of, the first couple was replaced by another pair.

If boys played this game, they did so by themselves. It was a favorite at large gatherings. N.W. had played this, saying it was known long before the coming of the whites. A song accompanied the game as follows.

bala'	bala'	'omis
clap	clap	mother

This was sung over and over until the last in line, off guard, had been caught.

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[140] Does this imply a normal restraint in naming or telling one's totemic animal, or is it no more significant than if an American child were asked to tell his middle name?

[P. 225b] NS 25

W Y 285 192 It may be worth noting that, in Michahai at least, there is a special term for the coiling technique, but none for twining; hence, li·h'·li na (coil I [my coiled basket]) and ti·'i·'si na (make I [any kind of basket twined or coiled]).

W Y 285 192 415 Coiled ware.---1. o·sa (Michahai, Wukchumni, Waksachi). This is called "bank" in English, as money, sacred talismans, or any sort of treasure was kept in them. D. said the snake doctors kept their pets in these while in captivity for the Snake Ritual (usually they were kept in cages of open-twined basketry).

2. a·mat (Michahai), kača·o (Wukchumni), a·po (Waksachi). This was an individual eating and drinking dish. When made with curved sides, it was used by women as a cap under the tumpline.

W Y [292 482] 2a. pi·kwo[1] (Waksachi). The woman's basket cap, according to B.O It was never donned save for use under the tumpline.

3. a·oki (Michahai). A modern shape which is said to have been invented to keep bread in; in English it is called "bread basket." D. was firm in her statement, which is corroborated by independent Wukchumni information, that it was never used for keeping acorns or any other purpose. Yet it closely resembles the large coiled baskets used for washing and as gifts at rituals. Water was kept in similar baskets for household use.

4. koiyo·to (Michahai, Wukchumni). The circular sifting tray, which was about two feet in diameter.

W Y [524] 5. tai·wan (Michahai). A circular gambling tray used in the women's dice game. It might be two to three feet in diameter and was distinguished from the sifting tray by its more sharply curved sides and superior decoration.

Twined ware.---6. po··no (Michahai), tapono·či (Waksachi). This was the cooking basket. The traditional and only decoration of these was four horizontal bands of redbud. The basic material was called taka·ti (Michahai; sourberry, D.; chaparral brush, S.O.). When seeds were stored in the house, they were put in baskets of this type and covered with a coiled flat traylike cover called uti·'i (Michahai).

W Y [482] 7. a·naš (Michahai), wo··no (Waksachi). The burden basket, carried by tumpline on the back, was twined of takati and starched with soaproot (to·hod, Michahai) liquor.

8. ča·phai (Michahai), ta·myuk (Wukchumni), ta·neho (Waksachi). This name was used for the handled seed-beater or for a basket of the same shape without the handle. The latter was used as a sieve or for any other purpose for which it proved convenient.

8a. A larger coarser, unhandled variant of the above, also called čaphai, was used exclusively for catching and carrying fish.

W Y [231] 9. Cages of open twine weave were used to house pigeons, rattlesnakes, and possibly other small pets. These had pointed bottoms, were covered with a lid, and hung from trees.

W Y 526

ing partners but, when visitors were present, it was usual for local and visiting groups to oppose each other.

Ring and pole.---Two men would play this game (ho'o tuš, Michahai; na'a ñapai'šɨt, Waksachi) against each other. Each had his own ring and pole. The ring (wiki·no) was about nine inches in diameter, of many strands of string bound with fine string; it was rather pliable -- neither stiff nor floppy. A player picked up his ring with his left hand, tossed it forward, and with his right hand pitched his pole after it. If the ring and pole came to rest in contact, it counted one; to pierce the ring counted nothing. There was no limit on the score; the largest won: "players just stopped when they got tired" (B.O.).

Pitching stones.---This game (nahai·witi·pima) was usually played by two pairs of opponents. Two stakes were set up about thirty feet apart. Each player had a flat stone which he threw at the stake with a sliding underhand motion. It counted one to be nearest the stake, two if both parthers' stones were nearer than those of their rivals. All players stood at one end, pitching at one stake, then all at the other, etc.

Pitching poles.---This game (ai·kaš, Michahai; nahai·wɨtho·pima, Waksachi) was played like the one above with long poles pitched at the stakes instead of stones.

W Y 524 [765]

Dice game.---This was a woman's game (hutču·ša, both Michahai and Waksachi) and was played only during the day. During a mourning ceremony four women would play against four visitors. This was the Yokuts game with only six walnut-shell dice cast on the tray, and twelve counters for scorekeeping. Securing all the counters won the game. B.O. gave the following count: two face up, 1; three face down, 1; all up or all down, 5 (S.O. said 2).

Hand game.---This game (hana·ošiko, Michahai; nai'a·nwɨt, Waksachi) was played any time of day by both sexes; it was the favorite evening game. A pair of bones or short sticks, one marked by a string tied round it, was hidden in the hands, the hiding being done under a blanket. Twelve stick counters won the game, although this could be changed by common consent, e.g., all the counters could be won twice, etc.

When a large number of people played, the guessing progressed by pairs, that is, two people had guesses at the same hiding, no revelation being made on the first guess. If one was correct, it counted 1, if both, 2; but both had to be correct to secure the bones for the guessers' side The marked bone was guessed for.

The hiders sang all together while the guessers were deciding on their choice. The tone was laughingly derisive and intended to confound the guessers.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
EP 250 q Western Mono N525

W Y 769

The chief's consent was necessary, yet if all the village seemed to want a ceremony held there that year, he could not veto it. The chief's main concern was with available finances: the mourning family should be able to cover the expenses, which were considerable. If, at the time of the event, it proved that they had not, he and his subchiefs (tuyeyi) had to make up the deficit. However, when the families involved had made satisfactory arrangements with the chief, he sent his winatum to the tribes to be invited to announce it for twelve days hence.

The procedure at this point differed slightly from that when a small or "private" ceremony was being announced. As usual, the messenger went directly to the chief, was fed, and told the chief his news. Then the chief sent his winatum to call all the villagers, men and women, to the assembly space. Here the visiting messenger made his announcement publicly, saying that his chief was "making" a mourning ceremony twelve days hence at his village and that they all were invited. When he finished, everyone contributed a little money to pay him, which was collected and presented to him by the local winatum. According to S.O., the chief, now invited, could tell anyone who came to the village meanwhile of the coming ceremony and they might attend it if they wished. The Wukchumni, as the official washers, were always in the majority as visitors, the other most numerous attendants were Michahai and Chukaimina from Squaw Valley and Entimbich from Dunlap. B.O. added that Wukchumni and Entimbich came as washers. This was true of a ceremony given "by his father and some other men," and of the recent aberrant one described below.

W Y 767 783 574

W 769 574

The visitors arrived as they pleased during the week of celebration: the very old and very young usually did not come. They brought only blankets, as the host group provided all food, shelter, firewood, and water. The local winatum (natinab)[197] secured the wood and water, and the women of their families did the cooking. They told the people when to eat. Those persons who were going to do the washing, however, brought the necessary clothing, paraphernalia, and deer meat.

W Y 769 524

No restriction was placed on dancing, gambling, and gaiety during the week. The most popular games were pitching poles (aikaš), hoop and pole (ho'otuš), the woman's dice game (huču ´šiko) and, at night only, the hand game (henao ´šiko).

W Y 769 184

Lacking here were the Huhuna Dance and Shamans' Contest as part of the ritual series, although both spectacles were well known. The Shamans' Contest was sometimes performed at

[197] At this time B.O. used the Waksachi term tu'buhiñanuwidi for the natinab, for which I could get no translation or explanation. He said they were the same natinab as usual; that "Dove was their ibuk."

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526 they would each hold one of the opposite side. This would leave one or two of their players to make a goal unhindered. Sometimes, when the ball was near the goal, both sides would crowd close, like a band of milling sheep. Then the ball might come rolling out between the many feet and some one would pass it to the other goal before the mass could break up and stop the play."

THE WOMEN'S DICE GAME

● 524 Among the common Yokuts games was the dice game, called *Hwuchuish* (Hoo'-utch-oo'-ish), and played by women only. The game varied slightly among the San Joaquin tribes but was practically the same throughout that territory. It was played by four women, two pairs of partners.

The players were seated upon the ground, partners side by side and their opponents opposite. Between them was placed a large flat tray made of basketry material and having slightly upturned edges. This tray was called *ti'-won*. The dice, called *hoo'-utch*, were thrown upon the tray.

In some localities we were told that the dice were made of acorn caps, but in most instances they were made from nuts of the native black walnut. The nut was split in half, the kernel removed, and the hollow filled with pitch or asphaltum. Into the pitch were pressed small bits of abalone shell or white shell beads. In this way the dice were numbered from one to eight; in some instances to as many as twelve.

Considerable work was expended to make the dice accurate and attractive. The walnut shells were very smooth on the outside. I have seen these dice, after they have been used for years in gaming, when the edges have been worn round from continued shuffling.

As was the case with many Indian games, score was kept by means of small sticks, or *weched* (we'-ched). Twelve sticks were sometimes used in the dice game. The dice were gathered from the mat between the two hands and sometimes rolled together. They were then thrown upon the mat.

Four combinations were recognized in scoring. Three flat sides remaining up counted one point and one of the twelve sticks was awarded to the partners making the point. Two flat sides up counted one point. All flat sides up or all flat sides down counted five points each and awarded five of the counting sticks. When only one dice lay upon the tray with the flat side

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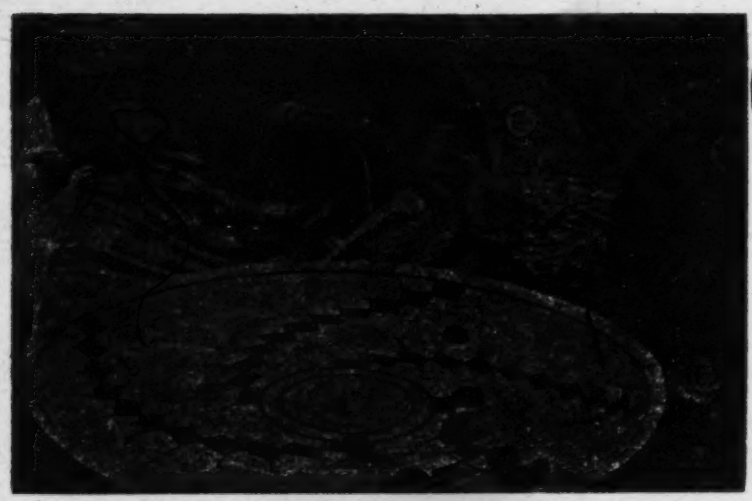

Wahaemket, Wukchumne full-blood from east of Visalia, throwing dice in the Yokuts woman's dice game. The dice are made of halves of walnuts. She made the game tray she is using. It shows the quail, or brant goose design.

up, the thrower lost one point and the dice were awarded to the two opposing players.

Either of the partners could throw the dice. Considerable skill was thought necessary in throwing them. A *moke* (woman) who could roll the dice most rapidly and who could pour forth the most convincing entreaties was usually accorded this privilege. [777]

A Hunhchuish game has been known to continue without interruption for several days and nights. The most interesting description of this game, as recorded by early observers, was that left by Stephen Powers in 1870. The scene was located on Tule River among the *Yau-dahn'-chi* tribe of primitive Yokuts. Mr. Powers' account follows:

"The Yokuts have a sort of gambling which pertains exclusively to women. It is a kind of dice throwing and is called *u-clm'-ss*. For a dice they take half of a large acorn or walnut shell, fill it level with pitch and pounded charcoal, and inlay it with bits of bright-colored abalone shells. For a dice-table they weave a very large, fine basket tray, almost flat, and ornamented with devices woven in black or brown, mostly rude imitations of trees and geometrical figures. 525 [285 531]

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159 cape in place. A feather made a good pin. It never came
291 out and it was easy to get.

They also used a kind of cap, or hood, in real cold weather. It was made of rabbit skin. I never saw but two or three of them. We had cloth caps, or bonnets, when I was a girl.

159 Lots of the old Chunut people made a hole through their
304 nose and put a bone or stick through it. They called the hole in their nose *so-kil'-hah rah*. The nose stick was *traw-raw'-ke*.

Some Indians made black marks on their faces, too. They
[124] cut their faces with a *kots* (obsidian) arrow point, and rubbed powdered charcoal in it. You white people call this tattoo.
[302] But I do not think the Chunut ever did this. They painted their face marks. For painting they used red, white, and black paint.

159 The black paint was called *sih'-mik*. We traded for it. It
386 came from near Stokes Mountain. We used to burn it and
438 grind it in a small mortar. It was black and shiny [graphite]. Some of the Indian doctors used the sihmik to paint for their dances, but I do not know just how they used it. That was their own business. When somebody died in our family we painted
[765] our cheeks under our eyes with sihmik and the *Chumlus* (Choom-loos) washed it off after the *Lonewis* (Lo-ne'-wis).

159 The men used to paint their bows and arrows. They used
531 red, white, and black, and some other color they got from berries. I never knew how to do that.

[386] The old-time Chunut Indians once told me that they used to paint some of their baskets, too, but I never saw them. The old-time Chunut baskets were not nice like the Wukchumne
[438] baskets. We made them out of tules. We bought the mountain Indian baskets from the Indians who made them.

159 The Chunuts made fire with two sticks. They called them
372 *toom*. One stick they held on the ground with their feet. The other they rolled between their hands. They called this rolling *wa-li'-uh*. When the sticks got hot they put ground dry tule dust in to make fire. They called this dust *pel-pel'-its*.

YOIMUT'S STORY

CHUNUT SONGS AND GAMES

159 My people had lots of songs and games. Sometimes there
524 were two or three songs for each game. They had a nice
533 smooth place at their village where somebody played games all the time. They had lots of fun.

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The people in each village were divided on two sides. They were divided in the family and in the village too. One side played against the other in the games.

One side was called *Tokelewits* (To-q'hell'-e-wits) and the other *Nutuwits* (Noo'-too-wits). The Tokelewits are on the west. At the big meetings they sit on the west. Their person is *Ahl'-wut*, the crow. The Nutuwits are on the east. At the big meetings they sit on the east. Their person is *Ki-yu*, the Coyote. I am a Tokelewits. My father was a Tokelewits. My mother was a Nutuwits. In all of the big games my father would be on my side. My mother would play against us.

When one side won at the Indian games their best players used to go away to play at other villages. Sometimes they went a long distance. My mother told me that players from *Nutunutu* (Noo-too'-noo-too) at Laton came to play where she was born at *Chaw-lo'-win* where Alpaugh is now. They came carrying heavy burden baskets with fish and their game things, shinny-stick, football and other things.

When some players winning for Kiyu, or for Crow, came back to their village they would be carrying the baskets on their backs. The baskets would be empty of food. They would sing as loud as they could when they were a long way off:

A-na' a-na' a-nin'-a kow'-kow.
(sung four times)
A-na'-na.

This song means like, "We won, we are here, we are hungry and we want to eat."

The people in their home village would be so glad they won. They would run out with something to eat and would throw presents in their empty baskets. If they lost, the players would sneak in quietly and go to bed.

My people played a game with bows and arrows and a ring called *waw'-poi-un*. They played on the smooth game ground by the village. They used bows made of elderberry wood and wooden pointed arrows. We called the bow *tah-tip*, and the arrows *tu'-yose*. They were the same used for hunting around camp.

The *Win-at'-un* [messenger for the chief] rolled the ring and the players stood at the side and shot at the ring as it went by. When he rolled the ring the Winatun called, *"He'-ahm tahn'-hin."* He meant, "Are you ready?" or, "Here it comes."

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159 526 called the stone *Cuh-moom'-wum We'-ah* [thunder and lightning stone].

The Winatun rolled the stone on the village game place. He called out like he did for the start of the other games.

The players stood at one side like they did in the ring and arrow game. But they counted the points different. They had a point when the arrow went through the hole. Only the good hunters played this game. It was a gambling game.

The boys played another game with the same round stone. They set it on some loose dirt and shot arrows through it. They counted it the same as when they rolled it. I do not remember what they called this game.

159 524 The Chunut men had a long game to guess which hand they had *Ahlewus* (Ah-le'-wus), the bone, in. They called the game Ahlewus, too. That was what the Wowol called it. The Chunut called it *Wa-luh'-wus.* I do not know the guessing game very well. Only men played it. The Wowol used only one bone to guess for. Some tribes used two bones, a white one and a black one. The men sat on the ground facing each other with a deer skin or a blanket on the ground between them. They put their hands behind them to hide the bone. Then they brought it in front, hidden in their hands.

The man on the other side tried to guess which hand the bone was in. If he guessed it was in the left hand one finger was pointed at the left hand. If he changed his mind quick he could point two fingers on the same hand. That meant the bone was in the other hand, in the one he was not pointing at. They kept count with small sticks, ten, I think. They sang a song with it, but I do not remember it. I only played that game once. We did not think it was nice for women to play that game.

Both the Wowol and Chunut women played a game with dice. They played it on a big tray made like a basket, called *ti'-won.* The game was called *Huchuish* (Hoo-choo'-ish). Four women played at one tiwon. They threw dice on the tiwon. The dice were made of walnut shells filled with pitch. They were numbered from one to eight by fastening beads or pieces of abalone shell into the pitch. Sometimes they were made of big acorn caps. The dice were called *hoo'-wawts.*

The Chunut used thirteen *we'-chet* [scoring sticks] to keep the count. When two women won all of the sticks twice in succession they won the game. The dice were gathered in the

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

hands and rolled out on the tiwon. When all flat sides were down they called *keel'-pah.* That counted four points. Two flat sides up counted one point and they called *pawn'-yo.* Three flat sides down were one point. This was called *yeat'-suh.* All flat sides up counted two points and they called *chahl'-ahl.* Two flat sides down or one up lost the dice and the other side took them. As they threw the dice they clapped their hands together and waved them back and forth above the rolling dice to make them come up right and called *e-lake'.*

There was a song that went with the Huchuish game but I have forgotten it. I never did play it much. I was too busy. I had to work too much. Sometimes the games would go two days. They gambled at it. Men never played it.

We children used to play a game at water tag called *Tuewats* (Too'-e-wats). We started out with one person called *Tue* (Too'-e). He had to catch the rest. You had to stay in the water or in a tree over the water. If you stepped on the dry ground you were Tue right away. Tue called, *"Too-yahl'-mum he-ahm,"* meaning "Tag me if you can." As soon as Tue tagged one person that person had to help him catch the rest. It went that way until they all caught the last one.

We children played a coyote game, too. It was like an old story my mother used to tell me. It was called *Hih'-suh Na'-es,* just like the story. The Wowol called it *Hih'-ke. Kiyoo* was "it." He had to sit on the ground. He could not run around. He partway shut his eyes, but it was all right for him to peek. He was supposed to.

The other children would run around and around him and up close to him and then away. They were supposed to touch him if they could. If Kiyoo could reach out quick and catch one of them he had to sit on the ground behind Kiyoo like he was dead and wait until all were caught.

While the game was going on we all sang a little song over and over. It went

Hih'-suh Na'-es,
Hih'-suh Na'-es,
Hih'-suh Na'-es,
Wus'-wus.

The old Hihsuh Naes story went like this:

In the old days there were lots of little yellow birds that played in the tules and sunflowers around Tulare Lake. We called them *Taw-tawk'-its.* The white people called them gold-

T 524 525 Play began with right-hand man on one row, who held stick in hands behind back; his 3 partners had no sticks, "just sang" (SM). False call on part of guesser, the left-hand man on opposite side, made by pointing from one to other side of person holding stick, at same time watching individual closely; true call made by clapping and pointing with hand. At true call player with stick opened hands, held them in front of him; if guesser had missed, his side forfeited counter and same side again hid stick, but if guess correct counter (?) and stick given up to guessers and right-hand man on winning side hid stick. When he lost, player next to end man on opposite side hid stick, which passed to each man in turn. Men who were watching stakes joined in singing for one or other side; often wives of players sang for husbands' side also. Each side played for counters until pile exhausted, then 2 sides played until one had won all counters; winners then took stakes and game started afresh.

T Y ● 524 525 Fingermark game (ša·hil) played by Yokuts at Tejon, but not by Tübatulabal, described by SM. This game played by men only, with 2 sides of 4 players each. Each side held basketry sifter (wa·t); 2 men, one on each side, held sifters in front of their right hands and with 3 middle fingers of right hand they simultaneously made one of 6 combinations of marks (fig. 12) on ground in front of them, behind the trays; then

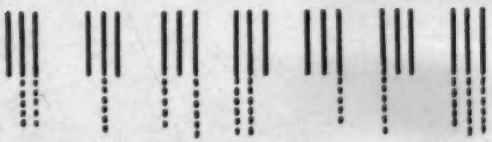

Fig. 12. Combination of marks for fingermark game. Solid lines, marks always made; broken lines, optional marks.

simultaneously they held up trays and showed what marks they had made. If guessing side failed to duplicate opponents' marks latter side took money (counters?). When player tired of making marks he passed tray on to his left-hand neighbor.

T 524 No guessing of hidden fingers (Kroeber, Handbook, 540).

Women's basket dice game (wi·ša·išt) played by 8 women with large flat tray and 8 (SM), 6 (FP), dice (wi·ša·išt) consisting of half walnut shell filled with greasewood pitch in which were set varying number of bits of white shell (Kroeber, Handbook, 598, fig. 54; Culin, 168, fig. 208). Betting was on number thrown face up; if all blanks thrown, turn passed to next player. No songs accompanied this game.

Women's stick game (kuča·ništ) played on ground; 8 (SM), 6 (FP), small pieces cane colored red on one side thrown; no songs.

T 526 Hoop-and-pole game (howi·l) played with buckskin-wrapped hoop (tu·gu·lišt), 15 in. in diameter with hole in center 4 in. in diameter. Poles